

Christian Reflector.

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The Christian Reflector.

For the Christian Reflector.

Support of Missions.

DEAR BRO. GRAVES.—I have been somewhat amused by the recent correspondence in the Reflector between Delta, Gamma and Beta on the subject of slavery and missions. My well beloved Bro. Delta, who generally is, and always wishes to be, right, got himself beclouded in his first communication, by a verbal inaccuracy in the statement of his proposition. Failing to detect that inaccuracy, the fraternal efforts of Gamma and Beta have failed to bring them into the sunlight, and he is still laboring to sustain a proposition which appears to him self-evident, but which is nevertheless absurd and untrue.

The proposition is this: "The slaveholders are under moral obligation" to send the gospel to the heathen, &c. Now this is tantamount to saying that pirates are under moral obligation to send the gospel, &c. I would inquire of Bro. Delta, when or where God has given any laws to regulate the conduct of pirates or "slaveholders"? As men, they are under moral obligations to renounce their piracy, or slave-holding, and to send the gospel to the destitute; but as slaveholders or pirates (while they are not thereby released as men), they are incapacitated, while they remain such, to perform the latter duty acceptably to God. Should God give a law that pirates or "slaveholders" should send the gospel to the heathen, such a law would imply the right to continue pirates or slaveholders long enough to obey it, while it is at their peril to continue to be slaveholders or pirates one moment; and hence no such law is given, and the proposition of Bro. Delta is absurd and untrue, as it implies such a law.

God required all the Jews to offer upon his altar, and there might be, and probably were, "robbers" among them; but it would not be true, to affirm, that God required "robbers" to offer upon his altar. Now suppose a Jew should steal a lamb from his neighbor and offer it upon God's altar, God would "hate" both the offering and the act. And further, suppose another pious Jew, knowing the circumstances, should object to unite with him in his offering, would Bro. Delta, if he were present, say to him, Sir you ought to unite with him on the ground that "robbers" are under "moral obligation" to offer upon God's altar and further, would he say to that sacrificing robber, Sir, you have fulfilled your moral obligation in making this offering, but "I weep over" your wickedness in procuring it?

Would Bro. Delta unite with a company of known thieves in sending the gospel to the heathen? and that, too, while he knows that their portion of the contribution would be derived from their aggressive encroachments upon the rights of their neighbors? Surely he would not, and yet his proposition would justify him in so doing.

The confusion of Bro. Delta arises from a bad use of the word "slaveholder" in his proposition. I perceive, too, that in his argument he uses the words "robbers" and "sinners" in the same unguarded manner, as if God required "slaveholders" "robbers" and sinners, as such, to send the gospel to the heathen, or as if they, cleaving to and sustaining those characters, could perform that service acceptably to God! He seems to forget that in any use which they may make of their money, they are still sinners, and against God, and that, too, in the very act which he commands. In so doing, the "slaveholder" is handling and using, as if it were his own, that which belongs to the slave victim of his cupidity—the "robber" is feloniously handling the property of his neighbor, and the adhering "sinner" is but performing a varied act of rebellion against God.

In the same incautious manner Bro. Delta uses the words "praying men or women of the South," implying that if "praying men" get their money by robbing their neighbors, or by robbing the poor slaves of their wages, and, of themselves, too, and then use their funds in sending the gospel to the heathen, he will rejoice over that act as good, while he weeps over their neglect of duty as bad; forgetting, that in the very act which he commends, he supposed "praying men" to be still sinners, and against God, "offering robbery for a burnt offering." It seems to me that Delta scarcely needs to be informed that he would be knowingly to receive the known gains of robbery in that way for his own use, he would be indictable as *particeps criminis*; and so, were he to receive the gains of slavery, were the laws of man as just on that subject as on other robbery. Hence for him to intimate that God will accept such an offering at their hands, is to fix upon God a charge from which I am sure Bro. Delta will shrink with abhorrence. No, no, Bro. Delta, if "robbers" and "slaveholders" are disposed to send the gospel to the heathen, let them do it, upon their own responsibility; but let us be clear of all fellowship with any use which they may make of their unrighteous gains. Let us be clear of cherishing the deception that God will accept such an offering at their hands.

Let me say, further, to Bro. Delta, that though "slaveholders" or "robbers" does not "release" any man from the duty of sending the gospel to the heathen, yet that either of them incapacitates (while adhered to) any man for the acceptable performance of that duty; to perform the one acceptably to God, he must abandon the other; and hence Bro. Delta will see that while an adherence to this sin does not "release," but rather incapacitates for the performance of that duty, the defendant is not thereby "placed under a moral necessity to do all possible," but at once to abandon that sin.

Bro. Delta's argument from defective Christians or mesmerizers is irrelevant. In conclusion, let me ask Bro. Delta, with his abiding love of

the truth, to review the subject. If he will do so, and be a little more careful in his use of terms, I have no doubt he will get, where he loves to be, right. At least he had better do so, or the whole alphabet from Alpha to Omega will be down upon him, and none with more fraternal love than

The Higher Destiny.

For the Christian Reflector.

"They that will shall shine as the brightness of the sun."

And they that turn many to righteousness, as the stars for ever and ever."

Away, all thoughts of earthly idles,
My soul, look upward to the skies,
And read aright the blessed doom
That in this glorious promise lies.

Earth's mighty conquerors! where are they?
The heroes of the ages past?
To dark oblivion shrunk away,
Their deeds, their names, their fate, all lost!

Behold new the dawn, immortal dawn,
And the faint "whispering of a name,"
Is breathed too faint for them to hear.

And pleasure's votaries, late so gay,
That shone in festive hall or bower,
Have passed, forever past away,
Like drops in the morning hour.

Yon glided palace, stored with wealth,
Where pride and throne in days gone by,
And all its proud inhabitants,
Now lie in mouldering ruins lie.

And they who toiled for gold or power,
Have seen their glory fade away,
Fruit as the summer's fruitless flower,
They triumph only for a day.

But he that turns the wanderer's feet,
Back from the paths of death and sin,
Shall God's eternal favor meet,
And everlasting glory win!

Shall shine as our celestial star
That blazes in the midnight skies,
And sends its glorious rays afar,
To enlighten millions of our eyes.

And when the stars that light the pole,
Their beams to God's high throne return,
Still shall that pure, exalted soul,
With heavenly hosts adore and burn.

East Bethany, N. Y.

E. T.

For the Christian Reflector.

Arkansas.

The following extracts of correspondence contain interesting information respecting a State of which we have heretofore written but little. No Christian can read them with indifference; no Baptist without involuntarily desiring an immediate effort for the religious welfare of the people:

"I am now at Little Rock, the seat of government of the young and far distant State of Arkansas, 1,300 miles nearer the setting sun than yourself. I would say further West if I were not that during this journey in what we were to call the 'western country' I have learned that the west means a little nearer the setting sun than yourself till you pass round the globe. But here I am, nearly ready to return, having seen and heard enough to employ my thoughts the remainder of my life.

"Arkansas is a noble State. She may never acquire as high rank as some other States, but he who regards her with indifference, knows nothing of her importance. The territorial government was formed in 1819, and she became a State in 1836. In 1830, her population was but 30,000. In 1840 it had increased to 97,500. A part of her territory, especially that bordering on the Mississippi, is unhealthy, and portions of the soil are unproductive, but it is far otherwise in other parts, and considering the short period of her independent existence, her agricultural and manufacturing interests are in a flourishing condition. Her natural resources are numerous and valuable, and her river navigation is very extensive, rendering communication with almost any part of the State unusually easy.

"There is much room for improvement in the morals of the people, as might be expected in a State so young. I might mention some queer things to illustrate this remark, not only concerning sinners, but of saints, and even ministers. I will only say, a temperance lecturer would find work enough in these digressions—not that all of the classes named are, in the common acceptance of the word, intemperate, but that a great many of them have an ugly habit of carrying a whisky bottle in their pockets when the occasion might seem to render a Bible or Psalm book more appropriate. But there are redeeming features in the moral character of the people. In some respects they are far in advance of other States. No lotteries are allowed; no imprisonment for debt suffered; the slaves enjoy the right of trial by jury; counsel is assigned them for defence by the courts as freely as to the whites, and they suffer no penalties but such as are awarded to the whites. Education, too, begins to be appreciated. In 1840 there were 6,500 white persons over 20 years of age who could neither read nor write, but this ignorance is in a fair way to 'suffer some,' as my good friend, R. R. of New York used to say to his Blackwell Island customers. There are now about 120 common schools and 10 or 12 academies in the State, and the number is constantly increasing.

"But you wish to know more about the state of religion, and of this there is something to be said. I have found some Presbyterians, Episcopalians, and Roman Catholics here. The first two, unlike their brethren in other places, feel the want of wealth and influence; the chance of the others is not very 'smart.' The Baptists and Methodists prevail here, and seem inclined to work for the good of souls. The distinguishing sentiment of our denomination is almost universal. I sustained, so that our Pedobaptist friends are frequently obliged to immerse their candidates for church membership. But for two or three drawbacks, I see no reason why Arkansas should not speedily become a strong Baptist State. The first is found in the anti-mission spirit of some churches and ministers. The second in the existence of Campbellism, and the third in a lack of intelligent, active and pious ministers. The first of these evils is already disappearing, the second, I think, has not so strong a hold upon the people as in some other States, and I am inclined to apprehend that the sin of the third lies, in part, at the door of your Society,

or it is to be attributed to those ministers who ought to penetrate these ends of the earth, but prefer inglorious ease in New York and New England? A half dozen of such men as I have seen there, were they in this State, would, with God's blessing, produce more good results for you to report year after year than in any other western State. Why, my brother, heal the divisions among our churches here, and give them a practical enjoyment of warm-hearted missionary labor, and all Arkansas would be Baptists. Begin at this spot, Little Rock, Brother S., the Baptist minister of this place, is desirous of having the right sort of a man come at once, and would aid in supporting him. Place another at Van Buren or Fort Smith, a third at Hempstead county, near the Red River, where Brother P., another Baptist minister, earnestly desires one, a fourth at Batesville, in the northern part of the State, and add two general itinerants, and your reasonable expectations would soon be realized. Some of them would receive their support entirely from the people in a few years, a part of them within two years. But for mercy's sake don't countenance the coming here of noisy declaimers, self-sufficient, opinionated blockheads, nor men of a speculating disposition. Of these, Arkansas has enough. Send intelligent men, who can speak English correctly, are pious and have common sense, and can make themselves agreeable to other people of common sense, and acceptable to all classes; and though a liberal education would be advantageous to him, I will ensure them success if they never saw a college. Withhold from Arkansas this blessing, and you not only deny yourselves a blessing, but accumulate a load of responsibility which the whole strength of your Society cannot endure."

Say Christian friends and ministering brethren, what shall be done for Arkansas?

Religious Rights.

We recently received a copy of a discourse on religious rights, by the Rev. E. E. Cummings, of Concord, N. H. His well chosen text was 1 Peter 2: 16—"As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." Mr. C. recognizes at once our relation to and dependence upon civil power, and shows conclusively its necessity as a guardian and preservation of our rights, religious as well as civil. After an able discussion of the important principles involved in the subject, he proceeds to speak of a particular class in the community in the manner following:

It is well known that within a few years there have sprung into existence a sect who claim the right, not only to meet by themselves and conduct their meetings as they choose, but when their fancy or spleen leads them so to do, they feel at liberty to enter houses of religious worship and break up the peace of the worshippers by their obtrusive jangling.

This sect has grown out of the anti-slavery enterprise. A faction, not willing to move along in the work of reform by spreading light and truth, have commenced the work of dealing out death and damnation, not only upon the guilty, but upon all that do not fall in with their mode of disposing of transgressors. This course, as might be expected, has drawn the line of separation between them and their former associates in the work of emancipation. The sect alluded to above, have not only withdrawn from churches with which they were connected, but now plainly declare to the world that the churches are the great sources of moral pollution, and the chief obstacle in the way of the overthrow of slavery; and, therefore, the churches must first be destroyed. To this work of ruin their attention is at present principally aimed.

In this work of extermination, they are following in the old beaten track of the infidel Paine. He first fixed his mind on the evils of kingly government, and wished to see its removal. He next discovered, or thought he did, that the church and ministry had something to do in sustaining the government, and also that the church was based on the Scriptures; he, therefore, undertook the herculean task of sweeping away church, ministry, scriptures and all, in order to overthrow the power of kings.—But he found his under-taking an overmatch for him, and his puny followers will, sooner or later, learn

the same lesson. The views and purposes of this new sect, as we gather them from their published and unpublished addresses, the sentiments avowed by their accredited agents and lecturers, and from their paper, the official organ of the Society in this State, are substantially the following:

No part of the Bible should be regarded as of divine authority, except the account of the ministry and the words of Christ, embraced in the gospel by the four evangelists.

The first day of the week should not be regarded as any more sacred than any day of the seven.

All the external form of religious worship as now practiced, is wrong, and that the institutions connected with the gospel, are done away and unnecessary.

Vocal prayer, in private or public, is not a duty.

The churches in their present form are corrupt; the ministry, a "brotherhood of thieves," and all ought and must be annihilated.

Human government, in its organized form, is sinful, and indeed no human being has a right to govern another in any form.

The marriage relation has not yet been swept by the board, but objections to it have been frequently hinted. It will no doubt go next.

The aim unquestionably is, to do away all law and all distinctive relations, and reduce man to his primitive state, making the family the only one common herd.

With these sentiments plainly avowed and carried out by the most threatening purposes and practices, these people have begun their work of extermination.

It may not be improper for me to remark that, so far as it respects the leaders of this sect, I "know the men and their communications." Having been associated with them for several years, in the management of a moral enterprise, I certainly had a good opportunity to judge of their character. And it may be sufficient to say at this time, that I went with them as long as I could. My views in regard to anti-slavery principles and measures, are what they ever have been. But there has been a departure from the simple principles on which the enterprise was established in its incipient movements. The question with these modern reformers, is not how shall we help the slave, but how shall we overthrow the church, the ministry, the Bible, and civil government.

In order to do this work, they are not satisfied to appoint their own meetings, and invite public attention to them,—giving to every person liberty of choice, but they enter houses of worship, provided by others, and claim the right to insult the congregation, giving to those assembled, the opportunity of either to abandon their premises, or be insulted and outraged with the coarse infidelity of the intruder.

Now, if persons are to be molested in this way, while peaceably worshipping God, where are our boasted rights? Our fathers were persecuted under the authority of law, but this is persecution without law; it is looking upon us as my violators, and it is delivering us over to the disposal of persons who have no restraint, civil or moral, except their own misguided will and malignant passions.

The plea may be urged, however, that a house of worship is a public place, in which every one ought to have freedom. This is not so. A house of worship is set up by a number of individuals at their own expense, for religious purposes; then all persons are invited to that house, with the proviso, that they conform to the rules which regulate the worship. Every peace holder takes his seat on such conditions. No matter whether the mode of worship be Catholic or Protestant; Shaker or Jew; whoever enters their assembly, whether as a permanent or transient attendant, is bound both by law and custom, to conform to the rules of the owners. If he cannot conscientiously do this, he ought to stay away.

Mr. C. then proceeds to show what the consequences would be, if this new plan of enlightening congregations were adopted universally. The disgraceful conduct of these intruders, when expostulated with, or requested to leave the house is next described, and a very appropriate appeal follows. We think the discourse will do good, and that the disgraceful scenes referred to will not often be re-enacted. We think the actors are coming to their senses. They find it quite unpleasant to be annoyed themselves, as they have annoyed others, and as "it is a poor rule that will not work both ways," we opine they will not often attempt to enforce it.

Female Missionaries.

We have observed many times, with no little astonishment, the attention given by our Congregational and Presbyterian brethren to the question, whether missionaries ought not to be sent out as single men—without wives. Such a course by many has been warmly advocated, although by others it has been strenuously opposed. The Rev. Dr. Atwater, Secretary of the Wesleyan Missionary Society, in a speech at the late anniversary of the London Baptist Missionary Society, used the following language:

In listening to the admirable report which has been read to us to-day—a report embodying such noble sentiments, breathing such a truly Catholic spirit, and enforcing Christian duty on Christian principles, and from Christian motives and considerations, I felt much pleasure on learning that you, like our Moravian brethren, speak aright of your female missionaries. (Hear, hear.) Female agents, be it remembered, are rendering great service to the missionary enterprise in different parts of the world—services of which the churches planted in heathen lands are deeply sensible. In consequence of the advantages derived from those

valuable labors, we frequently receive communications from distant lands, urging us to send additional missionaries, stating, at the same time, "Be sure that you send a double-handed one,"—that is, a missionary having a wife. (Cheers.)

The Living Energy.

There is great important truth in the following eloquent remarks of Dr. Alder, at the recent anniversary of the Baptist Missionary Society in London.

No false system of religion can give the world that which it wants. These systems are sustained *ad extra*—from without; there is no living spirit in them. When Mohammedanism first arose in the East, its triumphs were everywhere apparent, and Christendom at one period trembled for its safety. But there is no living spirit in that system; it was not a spring bubbling up and sending forth its waters; it was a mere tower of Babel,—filled to overflowing; and while that was the case its influence was felt, but the waters it contained are drying up, and it has nothing to maintain itself in the face of God and of the world. (Cheers.)

However captivating infidelity may be to minds particularly constituted, all admit that it is not adapted to the general state and condition of mankind. There is no warmth in it, no cohesive influence; it has not a heart to move it to propagate its own principles. Men of great literary attainment, anxious to secure literary fame, have occasionally published a few volumes in its favor, and the individuals have taken advantage of seasons of great public trial and excitement to bring their principles to bear on those excitements for their own selfish purposes; but never, never has the world yet seen an association of individuals devoting their time and energy for the express purpose of giving to others that system in which they profess to believe. (Hear, hear.)

The Papacy cannot supply the world with that which the world wants, because it is a system formal, official, ceremonial. The mind of the world requires principles to act upon; principles that shall imbue it; principles that shall guide it—that shall elevate it—that shall connect it with God himself. (Cheers.) The world will never find the happiness it needs till it finds God in Christ; and the world can find that only through the medium of the truth as it is in Jesus. (Cheers.) The Papacy is manifesting all the activity, all the energy, all the subtlety, and all the ambition which distinguished her in her palmy days. That time will be short, if the friends of revealed truth faithfully perform their duty.

A pleasant Speech.

At the anniversary in London, members of different denominations unite to sustain the interest of the meetings of each. At the late meeting of the Baptist Missionary Society, a speech was made by a Methodist clergyman, and here follows one by an Independent. It is what we should term a very pleasant, as well as effective speech.

The Rev. Dr. LEECH rose to move "That this meeting, while it regards with satisfaction the efforts of the friends of the Society in aid of the Jubilee Fund, solemnly recognizes the obligation which rests upon its members to continue their exertions, especially during the coming year; not merely to prevent the general income suffering from the extraordinary contributions of the last year, which are devoted to special objects, and will by no means lessen the annual expenditure, but also for the purpose of raising that income, so as to enable the committee to fill up such vacancies, in India especially, as cannot be neglected without serious injury to the interests of the mission; and to satisfy the spirit of inquiry which has, under the blessing of God, been excited in many distant islands and countries by the Society's successful operations."

I propose that resolution, but I am not prepared with any speech to enforce it; that will be done by Mr. Berrill, who is to second it, and who will dwell on the various points contained in it, in a way that will commend it to your attention. I received, yesterday, an invitation to come to this meeting; but I should have come with an invitation, and have been obliged to suspend my labors among my own people, and from the exhaustion of a service of last evening, in advocating the claims of the Wesleyan Missionary Society; but I resolved to come, and I will tell you why. There has been some misunderstanding between our denomination and yours; perhaps both are in fault (laughter and cheers)—but I conceived that some persons might suppose from that that we were about to be disunited; therefore I resolved, as far as my individual presence would go, to bear testimony against a disunited spirit, and to assure you that, on the ground of the grand principle you hold, in common with ourselves, and are seeking in common with us, that of sending the Gospel through the world, our attachment is equal and undiminished, and we are still one with you, and wish you success in the name of the Lord. (Cheers.) I am for union—(applause)—not that union about which I hear so much and see so little—(laughter)—for go where I will I find that every sect is boasting of its fondness for union; but I have observed that the union which is sought, is that all sects may come to them, and make concessions to them, while they make no concessions at all. (Hear, hear.) What is that but pride—what is it but denying that liberty of judgment on small points to others which we claim to ourselves—(hear, hear)—and setting up an infallibility of judgment on these minor points? But there is no such infallibility, and the claim to it must be renounced. On the main and fundamental points on which we are agreed, we ought to feel that we are one, and not only to feel it, but to say it, and not only to say it, but to show it, to de-

clare it, by meeting together, and by co-operation, that the world may know it, may have ocular demonstration of it that cannot be gamed; and so believe that God has sent his Son into the world to be the author of that religion which leaves all heads free on minor points, but on the grand point, unites all hearts. (Loud cheers.) What are the different sects of evangelical Christians; but, to adopt an illustration which I heard from an amiable lady among the Society of Friends, what are they but the different watchmen of one city, each having his post to sustain, each having his duty to perform, but all watching for the interests of the same city, equally dear to them all: on which point they all see eye to eye, and together with one voice they sing, "We have a strong city, salvation will God appoint for walls and bulwarks." "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." If there ever was a time when we should all be united, it is now. (Hear, hear.) Our civil and religious liberties are threatened, and I am almost thankful for the attempt to endanger them, because it has proved a rallying point, and touched the heart of the whole body of Christians, and made them beat as with one common pulse. If we are united, and if the spirit of the old sturdy Puritans of this country, to whom the nation is indebted for its liberties—if the spirit of the Puritans of this country, whose descendants we boast to be, live in us—then the adversary of our liberties shall quail before us, the Manufactory bill—(loud laughter)—shall be withdrawn. (Immense cheers.) But we must take care of our spirit—(hear, hear)—we must not lose our spirituality while we are contending for our civil and religious rights—we must not cease to dwell on those vital truths that are connected with the salvation of immortal souls, otherwise we may preserve our civil and religious rights—but that for which they are precious—shall be gone, the glory will have departed. (Hear, hear.) We must therefore be like the Jews, while with one hand we are defending the outworks, the other must not be idle, but laboring in the erection of that city which is to be built up in troublous times; and we must take care that we do not substitute a martial spirit, a spirit of contention for rights and privileges, for the spirit of the Gospel. We may peril our lives in defence of the outworks of the city, and never be enrolled among its inhabitants to share its privileges. That is the quarter from which I conceive we are in danger—and let us be on our guard, echoing the spirit of the report, and especially uniting in prayer to Almighty God for the blessing of the Holy Spirit. I have been combating an error which I think is widely extended, which appears to me to be increasing, and of which I conceive we make too light, but which, wherever it prevails, has a most chilling and paralyzing effect on all missionary exertion. (Hear, hear.) I refer to the notion that we are not to expect the millennium till there has been a personal appearance of our Lord to execute his judgments on the earth, and turn the world, by a miracle, to the perfect peace state which we believe will be the result of the efforts made for the universal diffusion of the Gospel. I believe that those who hold this notion are sincere. I believe that they are, many of them, truly pious; but there is the danger. It is not Satan employing the world against the Church; but employing a part of the professing Church to hinder the efforts of others in converting the world to Christ, by diverting their attention and weakening their hopes. I feel called upon to denounce that error. I stand here to bear my testimony against it. Let others dabble with unfulfilled prophecy, and bend and turn that which is plain to meet those arbitrary interpretations, I will rest in clear and unambiguous prophecy. I believe that the heavens have received my Sacrifice till the time of the restitution and accomplishment of all things spoken of by holy prophets ever since the world began.

Religion.

How much religion have I?—Just as much as you act out in practice.—Religion is not like bank stock, which can be locked except when needed for occasional use. Yet many persons seem to consider it as something which can be kept in reserve, laid away in the heart, or only to be displayed on special occasions. What opinion should we form of the man who should inquire, "how much wisdom do I possess?"—We should say just as much and no more as you exhibit in practice. But he replies, "I use but little, it is true. My plans and conduct do not denote much, if any; yet I have a supply for occasional use." This would crown the evidence of his folly. But religion is as unlikely to be locked up as wisdom. Then how much religion do you act on?—That is all you have.

Religious and Secular Education.

The following eloquent expressions are selected from a speech of Mr. T. B. Horsfall, delivered at a great public meeting of the inhabitants of Liverpool, assembled at the Royal Amphitheatre on the 27th ult. to adopt a petition to Parliament, in favor of the bill brought forward by government for the extension of religious education in the manufacturing districts of England:

"Give to your children secular education without religious instruction, and you give them power without the principle to guide it; give your children secular instruction without religious instruction, and you send them forth to combat with all the difficulties of this world, with the name of christian warriors, it is true, but you rob them of the shield of faith, the helmet of salvation, and the sword of the spirit. Give your children secular instruction without religion, and you send them forth to tread the dark and dreary ways of this world, without that guide which is their own—which is given them to be 'a lamp to their feet,' and 'a light to their path'—you send them to dig in the mines of lead and of copper ore, while the rich vein of gold remains untouched; you profess to educate them for usefulness in this world—to stand behind the counters of your shops, or at the stalls in your markets, but you forget to teach them, to your own children, and to their children, that a false balance is an abomination to the Lord. You educate your children in the wisdom of this world which must pass away, but you neglect to educate them in the wisdom of that world which must endure forever. He who advocates secular instruction without religion, I contend, begins at the wrong end. They say, 'Give secular instruction first,' but have a higher authority which says, 'The fear of the Lord is the beginning of wisdom,' the fear of the Lord is the beginning of knowledge. And, sir, I would only observe in conclusion, that whilst we oppose any system such as secular instruction without religion, let us join most cordially, not only in supporting the bill now before parliament, but in supporting every measure which is likely to indicate this christian principle on the rising generation, which shall enable them to stand forward, and to fight and contend against all the difficulties of this world, and clad in which, they will be clad in more than Spartan armour to contend for the faith, and, if needful, to die in its defence."

The Sphere of Woman's Influence.

In no other situation in life, can woman find so suitable a sphere for the exercise of every grace, and the display of every charm, as in the rearing of her home. In no other situation, yet here, how often do we find that she permits all the poetry of her mind to be extinguished, and after that, the beauty too often fades away. Life may remain the same to her in all its tangible realities, but as the sunshine passes from the landscape, so the light which gave freshness and vividness to every object around her, is gone for ever. It is said that she has actual and pressing cares which absorb her attention to the exclusion of other, and especially of higher thoughts. But here again is her mistake. It is not in woman's nature to be degraded or brought down by care, provided only the objects of her solicitude are worthy in themselves, or such as call forth feelings worthy

For the Christian Reflector.

Heaven.

"Sweetest of all summer days,
When morning's dew is on the grass,
To spend the day in prayer,
To turn the spirit's eye away,
To brighter scenes in heaven.

"The sweetest night to gloomy shade
That ever dawned on mortal eyes,
To think that night can never end,
That four walls which shut me in,
Where Christ's light of heaven.

"The sweetest thought, though duty bids
The ties by friendship given,
There is a world where parting ends,
Where friends are never torn from friends,
To meet the joy of heaven.

There, then in rapture shall we meet,
The friends whom time has given,
Their welcome forms with joy to greet,
And then we'll evermore repeat
The blissful song of heaven.

W. H. R.

For the Christian Reflector.

Rebunking the Sin of Slavery.

The Christian sustains such relations to men, and is under such obligations to God, that he will be morally delinquent, if he is not, at all times and in all places, an unchanging foe to sin. In the church he is esteemed a champion of truth, by which, with the blessing of God upon it, sin is vanquished and exterminated. If, in church relationship, there be one pursuing an unchristian course of life, the Bible preaches what steps of discipline are to be taken, to reform the offending brother, before he is cut off from Christian fellowship. The offender, it is generally supposed, is not to be cut off, until all means are used to gain him. He is to be rebuked for his sin; his enormity is to be clearly pointed out; and, with exhortations and prayers, patiently and charitably continued, he is to be urged to return, to repent of and forsake his offensive conduct. When all means have failed to bring him to repentance, the bond of brotherhood is to be severed; he is to be to the church as "heathen and a publican."

Sin varying in their character may, perhaps, in some instances, demand courses of discipline slightly varying. Yet not the sin of slavery, as it comes under the notice of Christians in the States, to be treated as they treat sin committed in their own neighborhood. In other words, are our obligations to try to bring the slaveholder to repentance diminished, by the fact that his sin is a comparative distance from us? Is it not a fact, that Northern Christians, in their desires and efforts to bring the sinner to repentance, than they would be, if the crime daily and intimately offended them? Our obligations to a sinner can hardly be diminished by distance; and our efforts to bring the Southern planter to repentance, and thus prepare the way for the manumission of the hands and heart of his bondman, should not be less strenuous in their nature, because we are at a distance from him. Though he be distant, and anxious to fortify his heart and understanding against the attacks of truth yet he can be reached. Abolitionists have done something, and others little or nothing, to bring about a conflict, which must come, and will come; and in which, the light will achieve a signal victory over darkness.

Two things are wanted, or in other words, two ends, in the demolition of this Moloch, are to be sought. The first, that the mind of him who holds slaves, or defends the practice in others, be changed, so that he shall cease to be a slaveholder either in principle or policy, or in fact. When this change in the minds of slave-owners is secured, then is slavery demolished; then is its substratum swept away and its superstructure crumbled, even though some of these ruins, memorials of former times, might continue to be shadowed forth in traces of a mixed race, and in the gods of paganism. Correct the elements of feeling, and wishing, and reasoning; and you will inevitably correct the trains of action and rules of proceeding, which are the legitimate fruits of these elements. Little will be accomplished toward doing away slave-laws, so long as the feelings, the enlightened feelings which originated those laws, continued. We have no objection, however, to the cutting off of these limbs, provided whilst men do this, they will also lay the axe at the root of the tree. The sin should be rooted out of the Southern conscience and heart, as well as pure and stable book, if we would have itself and its progeny no more curse and pollute our race.

But how is this revolution or regeneration of the spirit of slavery to be accomplished? How, indeed? This is a most momentous question, the practical answer to which will greatly affect this same spirit to an almost infinite degree? Reader, you are doubtless an abolitionist. And how can you be? Was not your understanding convinced, by facts, that slavery was impolitic and was not your conscience aroused by the truth, which rebuked slavery as a most prodigious sin? Can you not, then, learn from your own experience what will most successfully confront this sin of the South? Mind is moved by facts, and conscience is aroused by truths, which, with the Divine blessing, will transform and regenerate the whole man. The great work, then, to which our hearts should bend, is, to lay the facts and truths respecting slavery before the Southern mind, and conscience, just as they have been laid before our own, and they will effect the same result in the Southern spirit, which they have effected in our spirits. This is the end to be achieved, and these are the instruments by which it will be secured. Put facts before the Southern mind as they are before the Northern, and array before the Southern conscience the truth of the bill, and, with God's blessing, the work is accomplished. The structure of evil and sin will fall, when we have been thus faithful to the oppressed. Preach, and preach the truth, talk and expostulate, approach the Southern mind by every avenue; appeal to his conscience by every truth, and consideration, appeal now and onward, till the end is gained; approach him in all ways, through his affections and sympathies, through his family and local attachments, through his purse and sense of honor; approach him kindly, clearly and firmly, and "be not weary in well doing"; and, surely as there is power in truth, or the Southern soul is soul, God will give victory to the philanthropist, and every yoke will be shattered to dust.

This is our duty, and who has not known it for years? And yet, with this knowledge, how little positive effort has been put forth to scatter the truth! Shame to the Baptists, who have only sent a few circulars to a few at the North, when thousands should have been sent to every Southern ear at the North, every pen, and press, and paper at the North, should have carried out a rebuke to sin, and a memorial that God is just. Let one more be prepared, pledged to no board or sect; a calm, clear and firm protestation and remonstrance, and let men be employed to gain to the signatures of every Northern Christian, and then we might once speak loudly and together. There will need to be many such documents

before we trespass over the bounds of "human responsibility," before we have done indeed half our duty, in "keeping our brother." We certainly must hold every man "criminally participatory" to some degree, who has omitted any opportunity to rebuke the sin; the limit of our responsibility is only measured by our ability; in so far as we come short of doing all we can, in just such measure we are morally guilty. How few have done any thing, how little have the few done, compared with what they might have achieved! Sad, indeed it is that abolitionists waste their strength upon each other, and forget the slave; and sad it is, that so many have never been enough acquainted with him to remember him. Let more in this way be done, and let their be perseverance in doing. One Clarkson, to travel thirty-five thousand miles, collecting facts that bear against this political and social evil, and one Wilberforce, to be instrumental in rightly disposing of them, would do more than all of us. Measuring ourselves by him, laying aside every weight, and overlooking all minor and secondary considerations, let us straighten ourselves in the work, and continue in it till every chain is broken.

DELTA.

The Bible excluded from Schools.

An important point has been gained by the Baptists. The entering wedge has been driven. In obedience to the demand of Roman Catholics, the commissioners and inspectors of one of the wards in New York City have issued orders for the entire exclusion of the Bible from the district school of that ward, which the Commercial Advertiser says is the largest school that has yet been organized under the new system. These commissioners and inspectors call themselves Protestants, and yet they yield this point, in submission to Papal dictation, contrary to the instructions of the Secretary of State and Superintendent of Common Schools, who has officially recommended the use of the New Testament as a class book and contrary to the vote of the Board of Education, directing the use of the Bible at the daily opening of the school.

The great reformer, Luther, speaks of those schools of his own times, in which the Scriptures were not read and explained, as "great gates leading down to hell." He says:—"I would not advise any one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where God's word is not diligently studied must become corrupt." Will the men of this generation risk a child where Martin Luther would not, three centuries ago?

Baptists versus Papists.

It has been said that Papists hold the balance of political power in this country. So do the Baptists. The editor of the N. Y. Baptist Register, writing home from New York, says:—"A member of the Pedagogue Church, conversing with me a few days since, said he charged on our denomination all the political misrule of the country; and if the Papists gained the ascendancy, he should hold us responsible for it—for we certainly had the power to do what we pleased if we were united. I charged with great positiveness with being the supporters of Bishop Hughes' invasion of the New York school system." The editor reminded him of the difference in the political sentiments of Baptists, but he still strenuously maintained that Christians, if regulated by principle, would be united as citizens, aside from their ecclesiastical relations, especially against so gross an attempt to exclude the Bible from the common schools.

Pretty well, if Pedagogue is going to throw the entire responsibility of the contest with Papacy upon our denomination. True, we have regarded ourselves as the only consistent opponents of a religious system founded on tradition, but we little suspected that our Pedagogue friends would so soon call upon us to act as such. Pretty well indeed, if they will not be at all responsible for the ascendancy of the Papal authority in this country should ever be attained. What grounds do they desire to occupy? Will they take sides with the Papists? If the contest comes, they must fight somewhere. We wish our brother editor had continued his conversation longer. Surely we want light—Far distant, however, be the day when the Baptists of this country shall become a distinct political party, and thus be no a religious denomination.

Worcester Co. Manual Labor High School.

The examination of the spring term of this Institution took place on Tuesday, the 16th inst. The members of the Examining Committee present on that occasion, are happy in saying, that the examination was of a high order. The Committee were much pleased with the examination in the different branches of the English department. The students in the classes in Arithmetic, Grammar, Natural Philosophy, Chemistry, Algebra and Geometry, gave manifest proofs of having well defined conceptions of the studies they had pursued, and were ready and correct in their recitations; and it is due the advanced classes in Mathematics to say, that they very honorably acquitted themselves. The students in the department gave very satisfactory evidence of correct study habits, and of well directed efforts to acquire a knowledge of principles, as well as facts. The examination under Mr. Giles, was conducted with ability, and afforded abundant proof of his superior qualifications as a teacher. The Committee would further say, that their anticipations were more than realized in the examination of the classical department. The classes in the Latin Reader, Cæsar's Commentaries, Virgil, Cicero's Orations, the Greek Reader and Xenophon exhibited a familiar acquaintance with the grammar of the languages, which could have been acquired only by patient application, and a thorough and critical course of elementary instruction. This department, in the judgment of the committee of other gentlemen present, stands deservedly high. The progress of the classical studies, and the general management of both departments, furnishes abundant evidence of the indefatigable labors of Mr. Wheeler, the principal, and of his perfect competence fully to discharge the duties of his responsible station.

The Committee feel confident in saying, that this Institution challenges a comparison with any other of the kind in New England. One thing in particular which gives it the preference over most others, is that the recitations in both departments are conducted wholly on analytical principles; and this it is believed is the only true way. Any blockhead may answer correctly set questions from the margin, but those

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HOME; OR THE IRON RULE. A Domestic Story. By Mrs. Ellis. New York: Harper & Brothers. Boston: Saxton, Pierce & Co. 1846, pp. 12mo.

The delineations of domestic character are drawn in this volume with great beauty and to the life. Lord Lytton's remark, that "There is a great difference between a good man and a good father," is a key to the whole story, and many are the good men and good women too, who might be profited by its perusal.

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Editorial Cleanings.

READ! READ!—Dr. Cox's History of the Baptist Ministry is for sale at 50 cents a copy, at Gould, Kendall & Lincoln's, and at this office.

Domestic News.

THE FIRST SCHOOL WITHOUT A BIBLE.—Under this head the New York Commercial Advertiser states, that the Douay Bible and the received version of James has been excluded from the public school, in the fourteenth ward at New York, by the designs of the papal clergy, as the school was composed chiefly of children of Roman Catholic parents, although equally open to Protestants and not in any sense intended as a Catholic school. The Commercial remarks further that "this has been done, contrary to the Secretary of State and Superintendent of Common Schools, who has officially recommended the use of the New Testament as a class book; contrary to the vote of the Board of Education, directing the use of the Bible at the daily opening of the school, and recommendations of the county superintendent, by the commissioners and inspectors of the ward, calling themselves Protestants. It is their present purpose to make an inflammatory appeal to the people of the city, or of the fourteenth ward in particular, upon this subject. We merely state the fact, and leave the consequences to the people. The school, and the school, in accordance with the designs of ecclesiastical domination, entertained by the Roman clergy; and that, in the name of a measure to give the children of that ward are to be kept from the knowledge of God and of Divine truth."

SALOON OF THE HIBERNIA.—The following beautiful description is taken from the Bunker Hill Aurora:—"On the top of the Saloon is a fine large promenade, extending quite aft, beyond and above the wheel house, and entirely enclosed by a massive brass double railing. The steps to the nearly middle running down the deck at the corner of the saloon building, guarded with the same massive brass railing. The upper deck, therefore, is easily accessible, and affords a delightful exercise or amusement in fine weather.

The saloon is a spacious, airy and pleasant apartment, richly and elegantly furnished. The impression of the Saloon is quite different from that usually felt on entering such apartments on shipboard. The feeling of crampedness is not experienced. You feel that there is room enough, and no room is wasted. It is high studded, which renders it light and airy, and perfectly convenient for the tallest specimens of humanity. At the upper end, (toward the stern of the ship,) the sides are sets of library shelves, richly carved and gilded; and opposite to these, at the forward end of the saloon, are splendid mirrors of large size. There are six tables in the saloon, besides the circular table at the head, and when connected together, will seat very comfortably, nearly one hundred passengers. The suspension shelves for glasses, &c., are elevated above each table, so arranged as to be convenient to the proper elevation during meals. The ceiling and sides of the saloon are paneled, carved, and other devices. Hair cloth sofas extend entirely round the apartment. The tables are of rich mahogany, and the floor is beautifully carpeted.

But, perhaps the chief attraction of the saloon, except those who find their greatest satisfaction in looking at comfortable things, is to be found in the beautiful oil paintings, which embellish the panels of the saloon. We have taken a list of these, which we give below. They are truly beautiful views, highly finished, and painted on glass, from the establishment of E. W. Wood, Glasgow.

1. Burns's Monument at Dumfries. 2. The Thames, near Richmond Hill, a beautiful lake like scene. 3. The Harbor and City of Halifax. 4. The Gravelly, Hopedale, and Pleasant Point. 5. City and Castle of Edinburgh. 6. Windsor Castle. 7. Ben Lomond, Scotland. 8. Ireen. 9. Taynshill, the scene of the tournament. 10. The harbor of Glasgow, with the ship "The Enterprise" on the starboard side of the saloon. 11. Lock Katrine, Scotland. 12. Dublin Bay and Kingston Harbor, a beautiful picture. 13. New York Harbor, &c. 14. Liverpool Harbor, from Chelsea Hill. 15. Liverpool Harbor and shipping. 16. Glasgow, with the bridge across the Clyde. 16. Dunstaffnage, Scotland. 17. Stirling Castle, Scotland. 18. Dunbarton Castle, and "Old Mortality."

Altogether the saloon is admirably adapted for the various purposes for which it is designed, and can give none other than a pleasant feeling. Its library and paintings will afford entertainment, even for a long and tedious voyage—a thing not to be thought of in connection with this noble ship.

A RIOT AT DICKINSON COLLEGE.—The students at Cayuga, Pa., made an attack on a military company of the town, as they were parading on Thursday last. It appears that the captain of the company had written some articles for the Cayuga, and that the students of the college were generally well commented upon in severe terms, and the attack was made upon the company to show their resentment. Some of the students were severely wounded, and one dangerously so. A detachment of the United States Artillery was called in by the authorities of the place, to put an end to the riot. Several of the students were taken prisoners. The New York Commercial publishes this statement, and remarks that it has appeared in several Philadelphia and New York papers, but the editor of the Commercial is authorized to say that there is not a word of truth in it. The acting president of Dickinson College is now in New York; he left Cayuga on the 20th, three days after the occurrence is said to have taken place, when there had been no interruption to the usual quiet of that delightful village.

DEATH OF SIR CHARLES BAGOT.—It is our painful duty to record the demise of Sir Charles Bagot, the late Governor General of Canada. As our readers are aware, Sir Charles had suffered for a long time from declining health prompted the British Government to appoint Sir Charles Metcalfe his successor to the office, which he held with so much satisfaction to the Government. Sir Charles Bagot died at his residence at Kingston, on Friday morning last, the 19th inst.

ASTRONOMICAL INSTRUMENTS FOR THIS CITY.—We learn that the sum of \$25,000 to be expended in the purchase of a telescope, has been subscribed. The American Academy of Arts and Sciences contributed \$3000; the Society for the Diffusion of Useful Knowledge, \$1000; a gentleman of this city, \$5000; another gentleman, \$1000; several contributors, \$500 each. The rapidly with which this sum has been raised is highly creditable to the liberality and public spirit of the city.

A CRUEL MISPRINT.—The London correspondent of the New York Evening Post gives the following amusing instances of misprints:—"One of the most singular misprints of the press ever met with has lately been observed. It bears the famous one of Sir Robert Peel joining a party of fiends (friends) in Hampshire, for the purpose of shooting peasants (peasants). It occurs in a copy of Handel's 'Messiah,' and is occasioned by the omission of the letter 'e' of the sublime passages—'The trumpet shall sound, and the dead shall be (c) raised.'"

MARBLE IN WISCONSIN.—The Milwaukee Courier of the 12th ult., says that grave stones are being manufactured in that village from a marble found in that country, which it is said, exists in inexhaustible quantities, and in layers of from two to six inches in thickness. The marble is of a light grey, and is so soft that it can be cut with a little difference in the color that at a distance it appears uniform. In hardness and firmness of texture, and consequently in durability, the Milwaukee marble is far superior to the marble of this country. It is capable of receiving a high polish, and its appearance is clear, uniform and beautiful.

Slavery in Texas.

THE ALBANY EVENING JOURNAL, noticing the statements of the New Orleans papers concerning the abolition of slavery in Texas, uses the following language:—"We were wholly unprepared for even a dawning of the spirit and policy, in that quarter, which is ultimately to emancipate the civilized world. There are some enlarged and enlightened minds in Texas, and bold ones too, or we should not have seen this proposition presented and urged. That the true and permanent interests and prosperity of Texas would be promoted by the abolition of slavery, is certain. There is much in the climate, soil and other advantages of Texas, to attract emigration. Slavery is the only feature in her institutions and position. Slavery abolished, and a bold, intelligent, virtuous yeomanry, from Europe and America, will fly to Texas."

A HARD CASE.—At a temperance meeting recently held in Alabama, Col. Lehmansky, who had been for twenty-three years a soldier in the armies of Napoleon Bonaparte, addressed the meeting. He arose before the audience tall, erect and vigorous, with the glow of health in his face and said: "You see before you a man seventy years old. I have fought 300 battles, have fourteen wounds on my body, have lived thirty days on horse-flesh, with the bark of trees for my bread, and have ice for my covering, without stockings or shoes on my feet, and with only a few rays of my clothing. In the deserts of Egypt, I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, and with eyes, nostrils and mouth filled with dust, and with a thirst so tormenting that I tore open the veins of my arms and sucked my own blood! Do you ask, how could I survive such hardships? I answer, next to the kind providence of God, I owe my preservation, my health and vigor, to the fact that I never drank a drop of spirituous liquors in my life; and, by the way, I have never drunk a drop of spirituous liquors in my life."

YANKEE EXPOSURE.—The New York American says the following letter from an American in Paris, communicates an instance of Yankee enterprise which is both amusing and striking:—"I have been amused lately with an instance of Yankee enterprise worthy of notice. There was a little steamer called the Bangor, advertised last summer to sail from Boston for the Azores, Gibraltar, and Constantinople. The vessel was a little thing, built strong, with a powerful engine, to run between Boston and Bangor.

This bold push for Europe amazed people very much, particularly as they advertised for passengers. She sailed, and the first that was heard of her, she put into Halifax; which possibly may be accounted for by the fact that coal is cheaper there than in Boston. Next we hear of her she is in Gibraltar, towing vessels detained in the Gut. Then at Constantinople, towing vessels through the Dardanelles; and, lastly, carrying passengers and pilgrims from Constantinople to Trebizonde, on the Asiatic side of the Black Sea. And I read in a French paper, the other day, that on one trip she had five hundred passengers—pilgrims, Turks, Jews and Infidels."

This is a specimen of Yankee enterprise."

"LOCUST YEAR."—The Hartford Courant contains the following communication in relation to Locusts:—"We frequently see it announced in the newspapers that this year is 'Locust Year,' followed by the story of their returning only once in seven years, and that the annual invasions appear in different parts of the country oftener than once in seventeen years, it has been stated that there are different tribes of locusts, and that although the appearance of locusts in different places may be often, yet each tribe appears but once in seventeen years. What people in general think of these stories I do not know; but I should think they would be read with doubt and indifference at least."

"I well remember three 'locust years,' in the years 1792, 1809, and 1826, and by far the last one that I remembered one in the year 1792, and another in 1775. There being seventeen years between each of these dates is strong evidence that they return once in seventeen years, and accordingly the present year 1843, may be expected to be 'locust year.' I wish you to publish at this time, that the entomologists may have an opportunity to make observations, and to publish the result of their researches, and that which they prophesied come to pass, then shall we know that he is a true prophet."

TEXAN SOCIETY.—The Texas society, in the first settlement of the country, is thus described by the Pioneer: "First there was an aristocracy, or 'upper crusts,' who, from the fact that they wore shoes and stockings, were by common consent allowed to take precedence in all matters of social and political distinction. Then came the second or middle class, an order that wore shoes, but were unable to go to the expense of stockings. The third or lower class, 'went bare-footed,' and ranked as the lowest mentioned grades in every respect."

ECONOMY.—Tobacco which has been chewed once, may be rendered fit for chewing a second time, by dipping it in vinegar and water, and drying it in the sun. A colored gentleman in this city sells buns of pressed tobacco, which has been renewed in this manner. He can safely recommend it, as he has chewed it all himself, and knows it to be genuine.

Tobacco chewers! what think you of such economy as this?

The Tyne (Eng.) Mercury says, that there is to be seen in an apary at Thornthwaite, in Woodland, a thrush's nest, in a bee hive, containing four eggs. The bird and the bees are flying out in different places, and may be often seen at all to disturb each other.

STARVATION.—Richard Jones, a young man, aged sixteen years, lately died in Northleach House of Correction, in England. The coroner's jury returned a verdict of "starvation," and for want of food, and from no other cause."

BE CAREFUL OF THE EAR.—The Plymouth Rock states that a person in that town, who has been very deaf for a period of about ten years, has recently recovered his hearing to perfect hearing, by having a quantity of cotton extracted from her ears. She having applied the cotton originally to cure the ear ache, a portion of it had remained in her ears for a length of time without her knowledge. After the operation of extracting the cotton, her hearing became so acute, that the striking of a clock sounded like the ringing of a church bell in her room.

IMPROVEMENT OF ORGANS.—Mr. Holdrich recently read an interesting paper before the Royal Institution, London, on the structure and improvement of Organs, and concluded with an account of a new and ingenious invention of his own, by means of which the power and variety of the organ are doubled, making every single stop equal to two, facilitating the management and extending the powers of this grand instrument.

FIRE AT EAST CAMBRIDGE.—A fire broke out in East Cambridge on Wednesday afternoon, in a wooden stable in the rear of the hotel kept by Mr. Williams. The stable, the hotel and a carpenter's shop adjoining, were destroyed. Several buildings were injured. The tide was out, and there was considerable difficulty in getting water.

THE REPORT CORRUPT.—Mr. EVERETT, the present Minister to England, has been ordered before the Phi Beta Kappa Society at Cambridge, at their annual celebration a few years ago, and after the public exercises were over, the Society had a dinner, as is usual on such occasions. Judge Story, who presided at the table, is said to have proposed the following sentiment, after the cloth was removed, in compliment to the orator: "The Orator of the day! Applause follows the footsteps of false wherever it (Everett) goes."

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